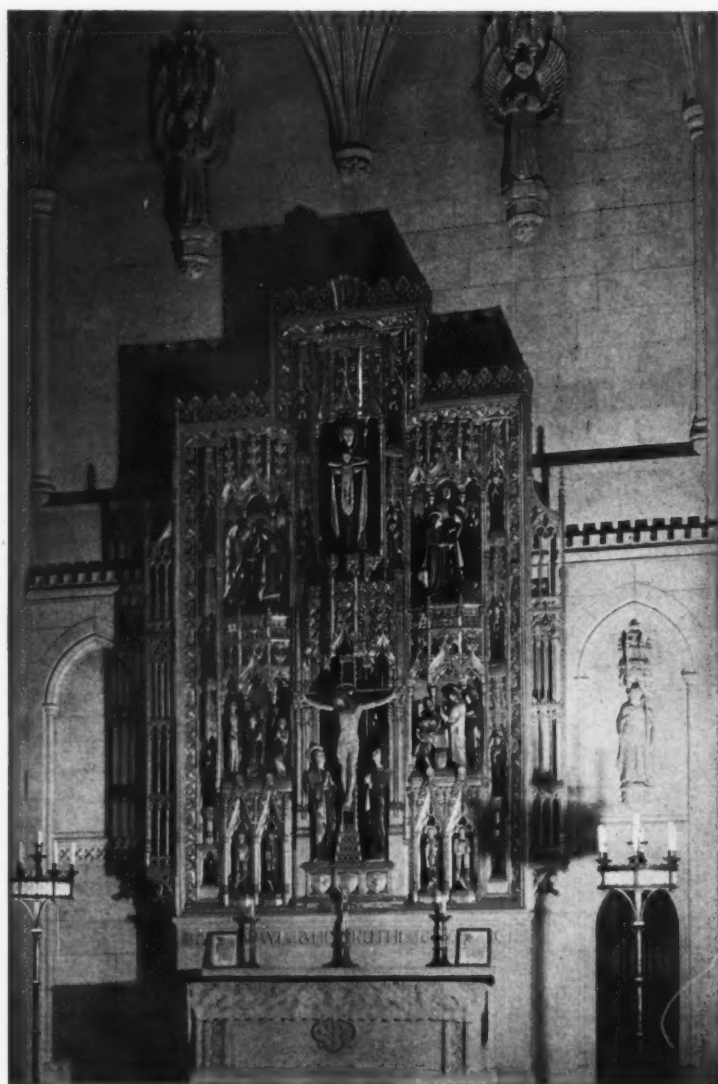


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CONTENTS

Cover Illustration—Spring in the Bishop's Garden, Washington Cathedral Close.
Looking toward the Shadow House.

	PAGE
Impressive Ceremonies Mark Installation	3
Living Memorials Beautify Bishop's Garden	7
London Churches Face Post-War Problems	9
M. C. H. LESTER	
Heroic Statue of George Washington Placed in Cathedral	12
The Hills About Jerusalem	14
ESTELLE BLYTH	
Liverpool Cathedral Continues to Grow	16
GEORGE BILAINKIN	
Secretary of Cathedral Chapter Resigns	19
Address Delivered at Installation	20
THE RT. REV. HENRY KNOX SHERRILL	
N. C. S. Graduate Holds Important Post	23
Church of the Twelve Apostles	24
DOROTHY L. PILLSBURY	
Unexplored Switzerland—St. Ursanne	26
ETHEL HÜGLI-CAMP	
Washington Cathedral Chronicles	28
The Bishop's Garden—a poem	30
LUCY A. K. ADEE	
Gift to Canterbury Cathedral Fund	31
National Honor Roll	32
Notes from the Editor's Desk	32
Cottage Herb Garden Ready for Spring	33
Letters to the Editor	35

The Cathedral Age



At the extreme left the Rt. Rev. Henry Knox Sherrill is shown in the Presiding Bishop's stall in which he was seated at the climax of the Service of Installation in Washington Cathedral.

Press Association, Inc.

Impressive Ceremonies in Washington Cathedral Mark Installation of New Presiding Bishop

Dioceses Throughout the Nation and Abroad Are Represented as
The Rt. Rev. Henry Knox Sherrill, D.D., LL.D., Is Seated

ORDERED beauty, the mingling of the richness of the traditions of the ancient church with the simple directness of the best in the modern, was the keynote of the installation of the Right Reverend Henry Knox Sherrill, D.D., LL.D., as Presiding Bishop of the Protestant Episcopal Church at the service in Washington Cathedral in January. Suggested by forms used in English cathedrals for the installation of a bishop or archbishop, the order of service was compiled for the occasion by the Very Rev. John Wallace Suter, Dean of Washington Cathedral, under the direction of the Installation Service Committee.

The nationwide interest in the Installation Service was a reflection of its significance, not only in the life of the Church, but of the nation. This was the first time that the Episcopal Church had formally installed its primate in his official seat in the Washington Cathedral at the beginning of his episcopal presidency. Under the new canons of the Church Bishop Sherrill took office for a longer period of time than any of his predecessors, as he will continue as Presiding Bishop until he reaches retirement age in 1959. He is also the first to hold this office since adoption of the canon requiring the Presiding Bishop to resign his former see upon election. Behind the new canons lies the realization of the ever-expanding nature of the work of the Presiding Bishop's office and recognition of the magnitude of the task he assumes as spiritual head of a communion which extends throughout the world.

Arrangements for the installation were directed by a committee appointed by General Convention and including the Right Reverend Henry St. George Tucker, Bishop Sherrill's immediate predecessor and chairman of the House of Bishops at the time of his election; the Honorable Owen J. Roberts, president of the House of

Clerical and Lay Deputies; the Right Reverend Angus Dun, Bishop of Washington; and the Right Reverend Arthur Raymond McKinstry, Bishop of Delaware. In Washington a second committee, composed of members of the cathedral clergy and staff, met weekly to plan details: programs, handling of processions, seating, music, the reception, traffic control, lighting, timing, press relations, housing for out-of-town guests, provision of first aid, and many other items which, it was hoped, would permit everyone present to participate fully in the service without the distractions sometimes caused by last minute uncertainties and worries.

January fourteenth was a gray, misty day in Washington, but undeterred crowds began to fill the great unfinished cathedral as soon as the doors were opened. Before 2:30 p.m., when the music started, the main body of the building was full, with the overflow finding places in the chapels of St. Mary and St. John.

The cathedral choir of men and boys entered first, taking their places in the front left choir stall. At 2:45 the other processions, each led by a crucifer, taperers, a vergers, and a United States Army chaplain as marshal, began to move from the crypts up the parclose stairs to their designated places. Preceded by their diocesan flag, the clergy of the Diocese of Washington filed across the western end of the nave and through the Patriots' Transept to enter the Great Choir through St. John's Chapel. Simultaneously the General Procession moved from the stairs to the Crossing, entering the Choir through the great arch of the choir screen. This group included: Crucifer and Candle Bearers; Vergers; Marshal; the representatives of the Cathedral Schools; the representatives of the Washington Federation of Churches; the lay members of the Standing Committee of the Diocese of Washington; the lay mem-

The Cathedral Age

bers of the Standing Committee of the Diocese of Massachusetts; the Seminary Deans and representatives; the representatives of the Federal Council of Churches of Christ in America; the representatives of the World Council of Churches; the representatives of other churches; the heads of National Church Organizations; the members of the Woman's Auxiliary executive board; the members of the National Council, and heads of departments; the lay representatives of Dioceses, and Deputies to General Convention; the Clerical representatives of Dioceses, and Deputies to General Convention; the lay members of the Chapter of Washington Cathedral.

The third procession was formed by the clergy of Massachusetts, Bishop Sherrill's former diocese, who entered the Great Choir through St. Mary's Chapel.

Fifty bishops of the Church made up the fourth group, which, proceeding through the North Transept to the west door, went down the center aisle of the nave to enter the Great Choir and take their places in a special section in the left portion of the sanctuary.

At this point, as the great congregation awaiting the entrance of the Presiding Bishop's Procession faced the High Altar, they saw an unforgettable pageant. Filling the Great Choir and half of the Sanctuary were massed rows of vested clergymen, the brilliance of their hoods contrasting sharply with their predominantly black and white vestments, and repeating the colors of the processional flags. For a moment the great cathedral was hushed, then the notes of a trumpet rang out and the Presiding Bishop's procession entered from the west

door. Preceded by a cross bearer and taperers, the national emblem and the Washington Cathedral banner, the group included James P. Berkeley, cathedral verger; Dean Suter, the Rev. Charles Henry Long, Assistant Secretary of the House of Deputies; the Rev. Dr. John Henry Fitzgerald, Secretary of the House of Bishops; Mr. Roberts; Bishop McKinstry; the Rt. Rev. James DeWolf Perry, former Presiding Bishop; Bishop Tucker; and Bishop Sherrill.

On a specially constructed platform extending into the Crossing from the chancel steps, the procession paused; Bishop Sherrill standing in the center, with Mr. Roberts at his left and Bishop Tucker at his right. The Secretary of the House of Bishops then handed to Bish-



Harris and Ewing

The notice of the House of Deputies election of the Rt. Rev. Henry Knox Sherrill as Presiding Bishop of the Protestant Episcopal Church is read by the Honorable Owen J. Roberts, President of the House, at the opening of the Service of Installation. Bishop Sherrill stands in the center; Bishop Tucker at the left.

op Tucker the certificate testifying to Bishop Sherrill's election by that House. After Bishop Tucker had read the election notice, Mr. Roberts received the certificate testifying to the election by the House of Deputies and read it.

Before the singing of the First Lesson, Isaiah 6: 1-8, by the choir, the vergers conducted members of the procession to their places in the Great Choir. The Second Lesson, following the English custom of having a representative of the nation's civil life participate actively in great religious services, was read by the Hon. Leverett Saltonstall, United States Senator from Massachusetts and former governor of the state with which the new Presiding Bishop was so long and happily associated. The Lesson was from Romans, chapter 12, verses one through five.

Immediately after the reading, the congregation joined in singing "The Church's One Foundation." As the great organ pealed forth and the hundreds of voices united in the familiar words, a realization of the purpose and strength symbolized by the service itself and represented by the men and women present was freshly borne in on the minds and hearts of everyone in the cathedral, making this moment one of the most significant of the afternoon, and giving renewed assurance to the words of the Apostles' Creed which followed.

Bishop Perry, kneeling at a Litany Desk which had been placed on the platform in the Crossing, led the congregation in an Act of Prayer, saying: "We beseech thee to hear us, good Lord; and that it may please thee to grant peace to the whole world;

That it may please thee to sanctify and bless thy holy Church;

That by the operation of the Holy Ghost all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee;

That the Government of our Nation in all its branches, Executive, Judicial, and Legislative, may serve this people in the fear of thee and thee alone;

That industrial and racial conflicts among us may be resolved by the honest recognition that all men are made in thy image;

That it may please thee to bless this our Brother elected to the Office of Presiding Bishop, granting him to think and do always such things as are right, that so he may duly execute the Sacred Office to which thou hast called him;

That we who are here present may be cleansed from all our sins, and serve thee with a quiet mind;

That it may please thee to grant that we, with all thy saints, may be partakers of thy everlasting kingdom; We beseech thee to hear us."

Following the prayers the congregation sang "Praise My Soul, the King of Heaven," while the members of the Presiding Bishop's procession moved eastward through the Great Choir and Bishop Sherrill went to the Altar for a moment of prayer after which, with all kneeling, the choir sang:

"God be in my head,
And in my understanding;
God be in mine eyes,
And in my looking;
God be in my mouth,
And my speaking;
God be in my heart,
And my thinking;
God be at mine end,
And at my departing."

The first part of the Installation took place at the Altar Rail. Dean Suter, having taken the Standard Book of Common Prayer from the Altar, opened it at the place where it is written: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Holding the Book so that Bishop Sherrill could place his hand upon it, the Dean said: "Right Reverend Father in God, we are honored that you will be Inducted and Installed into this Office in this place, and we desire that you take the Oath believed by us to be lawful and seemly in this behalf."

Then the Presiding Bishop said, "I Henry Knox, by Divine Providence Presiding Bishop of the Protestant Episcopal Church in the United States of America, duly elected, and now to be Installed, do solemnly swear that I will observe and to the utmost of my power fulfil the duties, statutes, and customs of the Office of Presiding Bishop not contrary to Divine Law. So help me God and the contents of this Book."

Bishop Tucker and Mr. Roberts, one on either side, conducted Bishop Sherrill to the Presiding Bishop's Chair. The retiring Presiding Bishop placed the new Presiding Bishop in the Chair, and, in the words of the Rubric, "made him to sit down in it," saying, "In the Name of God. Amen. I, Henry St. George, do Induct and Install you, Right Reverend Father in God, Henry Knox, into the Office of Presiding Bishop, with all its

rights, dignities, honors, and privileges; in which may our Lord Jesus Christ preserve your going out and your coming in, from this time forth for evermore. Amen."

Then the Dean declared: "So is this Right Reverend Father and Faithful Pastor, really and lawfully Installed in the Episcopal Presidency of this Church. What then remains but to thank God upon the occasion, and to petition the Divine Majesty: that he, together with the people committed to his charge, may at last attain eternal life through Jesus Christ our Lord."

Instantly a fanfare of trumpets, the music for which was written for the occasion by the assistant cathedral organist and choirmaster, Richard W. Dirksen, rang out, and the choir raised their voices in R. Vaughan Williams' *Te Deum Laudamus*. This moment marked the climax of the service. There remained the Presentation and Salutation, and Bishop Sherrill's address. Bishop Dun escorted the new Presiding Bishop to the platform and presented him to the congregation with the words: "Christian Brothers; I present unto you The Presiding Bishop of the Protestant Episcopal Church in the United States of America, Henry Knox Sherrill, now duly Installed: and I ask for him your continuing loyalty, affection, and prayers, that he may be faithful and happy in the execution of his Sacred Office." The congregation responded, "The Lord be unto thee a strong tower!"



Harris and Ewing

The Rt. Rev. Edwin A. Penick, Bishop of North Carolina, shows Bishop Tucker a picture of the radio phonograph given to him by the Bishops of the Church.



Harris and Ewing

Bishop Sherrill, Mr. Roberts, and Senator Saltonstall at the reception.

And Bishop Sherrill replied, "He is my strength and my song; And is become my salvation."

Bishop Sherrill's brief address (full text on page 20) was a forthright and challenging plea for an end "to easy going, thoughtless complacency" on the part of church people and a recognition of the "essential things—consecration, determination, loyalty—that God may use us as instruments of His purpose and will."

A final prayer and a blessing by Bishop Sherrill concluded the service and the retiring processions left the cathedral during the singing of a group of hymns. Paul Callaway, cathedral organist and choirmaster, was in charge of the music for the service and was at the organ console.

Largely modelled as it was on the traditions and customs of the past, Bishop Sherrill's Installation Service had one very new and modern aspect: the reproduction, through a variety of media, of its pageantry and its message for the benefit of millions of persons who were not present. Radio recordings transmitted the sound of music and voices and carried also a vocal description of the event; "still" cameras made pictures which were published in newspapers and magazines throughout the country; and newsreel cameras recorded portions of the service for audiences all over the world.

In addition, for the first time, television cameras were set up and the entire service was telecast over an area including Washington, Baltimore, and New York City. Two complete television mobile units were required because of the size of the cathedral and the fact that

(Continued on page 34)

Living Memorials Beautify the Bishop's Garden

THE arrival of spring and the planting season annually bring renewal and rededication to the Bishop's Garden in Washington Cathedral Close. Time has flown since the days when the Garden's architect, Mrs. G. C. F. Bratenahl, worked out her first plans for it. In the intervening twenty years the place has evolved and grown as have the growing things Mrs. Bratenahl planted. Through her inspiration the Garden has brought peace and refreshment to visitors from every state and many foreign lands, as well as to the members of the immediate community. At all seasons of the year the gates are open to those who seek this haven. The significance it has come to have transcends all material and personal ties—the Garden will always belong to the spirit of those who seek its beauty. It is the privilege of those who work in and for the Garden today to protect and fulfill that spirit.

As guardians of this trust, the Garden Committee of All Hallows Guild has given serious and conscientious thought to the preservation and re-creation of the Garden through all its years of steady growth. Visitors may notice some changes when they see the Cathedral hillside today. This fact does not mean some gift, given in a spirit which made the spot a hallowed one, has been unnecessarily removed or perhaps neglected. One cannot have any connection with the preservation of the Garden without caring for and tending every bit of it. Yet there comes a time when a flower, shrub, or tree will have made its contribution to the quiet beauty of a particular spot and must be moved elsewhere to make room for the continuing loveliness of the Garden as a whole.

The future of the Garden is of interest to all of us as plans expand for the hillside grounds. We are publishing for the information of all who love the Bishop's Garden the following resolutions adopted by the executive and garden committees of All Hallows Guild:

RESOLVED: THAT with respect to the memorials which have heretofore been placed under the jurisdiction of the All Hallows Guild, every reasonable effort

will be made to maintain the gifts and memorials, and where such becomes impracticable or impossible, as may sometimes be the case, the Garden Committee, subject to the final approval of the Executive Committee, will exercise its discretion with respect to relocating, replacing, or removing the memorials. In each such case, wherever practicable, the Garden Committee will in-



A thirteenth century capital supports a bronze sundial in the rose garden.

The Cathedral Age

form the donor of the change being made and explain by letter the circumstances necessitating the change.

RESOLVED: THAT the Executive Committee of All Hallows Guild has the authority to accept gifts and memorials subject to the approval of the Garden Committee. The Garden Committee will be guided by the following policy: That with respect to gifts and memorials given in the future, the donor in each case will be fully informed in advance, as to the principle which guides All Hallows Guild, namely, that the over-all design of the garden and grounds in terms of beauty and suitability is paramount, and that the Garden Committee will have authority to place, replace, remove, or relocate any such gifts or memorials. It is the Garden Committee's responsibility to see that every memorial receives the best of care; but if a growing memorial should die, the committee is under no obligation to replace it. All gifts and memorials will be entered in the Book of Remembrance, with the donor's name.

The above resolutions are a reminder to all of the responsibilities assumed by All Hallows Guild in caring for and developing this beautiful spot made possible through generous gifts.

An opportunity for future gift-giving lies in the proposed creation of the Amphitheatre and the Pilgrim Road. The over-all plans drawn for the progressive development of the Cathedral grounds should be borne in mind. The acres surrounding Washington Cathedral will be in harmony with the great church, and are planned with the same sense of fitness as that exemplified in the building plan of the Cathedral itself.

Seasonal work in the Garden goes on steadily and All Hallows Guild is happy to correspond with those who have a gift in mind. The chairman of the Garden Committee has a "List of Opportunities" available for anyone interested in making possible further plantings in the Garden itself. Rosemary, lavender, bleeding heart, lilacs, and roses are among the flowers and herbs needed at

present. Many opportunities present themselves — flowers planted as a christening gift, flowers to grow long after a favourite debutante's bouquet has faded, flowers given in friendship's name on anniversaries, as well as in memory, will be a green and growing token of affection. Consultation with the chairman will avoid duplication of gifts, if the purchase is not to be left to the Guild's discretion.

All gifts are recorded in the beautifully illuminated "Book of Remembrance" which is preserved by All Hallows Guild. The Garden was created and will continue because of gifts given in the loving spirit of remembrance and affection.

Officers of the Guild are: Honorary President, Mrs. Angus Dun; President, Mrs. Albert H. Lucas; Honorary Vice President, Mrs. John Wallace Suter; First Vice President, Mrs. C. C. Glover, Jr.; Second Vice President, Mrs. Clarence A. Aspinwall; Recording Secretary, Mrs. Walter W. Boyd; Corresponding Secretary, Mrs. James Spear Taylor; Treasurer, Miss Elizabeth Houghton; Assistant Treasurer, Miss Anne Carter Greene; Chairman Garden Committee, Mrs. L. Corrin Strong; Chairman Membership Committee, Mrs. Clarence A. Aspinwall; Chairman Entertainment Committee, Mrs. Henry Leonard.



Ancient boxwood is one of the glories of the Bishop's Garden

London Churches Face Post-War Problems

By M. C. H. LESTER

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JOHN William Charles Wand, who as Bishop of London has charge of the premier diocese of the Anglican community, is the son of a grocer. Born sixty-two years ago in Grantham, Lincolnshire, he began his school days in the local elementary Church of England school, but exceptional gifts won him scholarships first to a grammar school and later to Oxford University.

In World War I Dr. Wand served abroad as a chaplain, and in the post-war years distinction followed distinction, culminating with his election in 1933 as Archbishop of Brisbane, Australia, where he remained for nine years.

Two years ago, after a short spell in charge of the Diocese of Bath and Wells, he was appointed Bishop of London and was made a member of His Majesty's Privy Council. Now he faces one of the most strenuous jobs of a strenuous career—the strengthening of spiritual life in that huge, unwieldy diocese which covers almost the whole of London north of the Thames, including the City of London and the City of Westminster, and has a population of nearly four-and-a-half millions.

Four major tasks confront Bishop Wand. He and his advisers have decided how they shall be tackled and what they will cost.

Between 1940 and 1945 the Germans damaged by air attack 624 of the 701 churches in the London Diocese, and of these ninety-one were completely destroyed. It has been decided to rebuild sixty-one of them and to restore a further 494. In addition, many church halls, settlements, institutes, and vicarages were hit, and of all church property no less than 87 per cent suffered damage of some kind. First then there is the task of rebuilding.

Must Conform to Standard

In 1944 Britain's wartime Coalition Government passed an Education Act in which it was laid down that church schools, of which there are 218 in Dr. Wand's diocese, should only be allowed to preserve their identity in the revised state system of education pro-

vided they conformed to the standard of those run entirely by the state. The Bishop has promised to see that 173 of the schools in his care are brought up to the required standard. So modernization of the church schools is problem number two.

Thirdly, there is the task of building churches to cater for the spiritual needs of those living in new districts. Already London's vast suburbs stretch fifteen or twenty miles beyond the City center. As a first step thirty-five new churches are to be built in these districts, and this leads to the last of the four problems—training of



The steeple of St. Mary-le-Bow, one of the most magnificent of Wren's Renaissance towers.

The Cathedral Age

candidates for ordination.

Men must be found to take over the new parishes, and there will be jobs waiting soon for more than 200 clergymen in the London Diocese. To make sure that no suitable candidate is lost to the service of the Church simply through lack of means, free training will be provided where necessary.

These essential needs were all in the Bishop's mind when last May he launched a £750,000 (\$3,000,000) appeal for the reconstruction of Church life in his diocese.

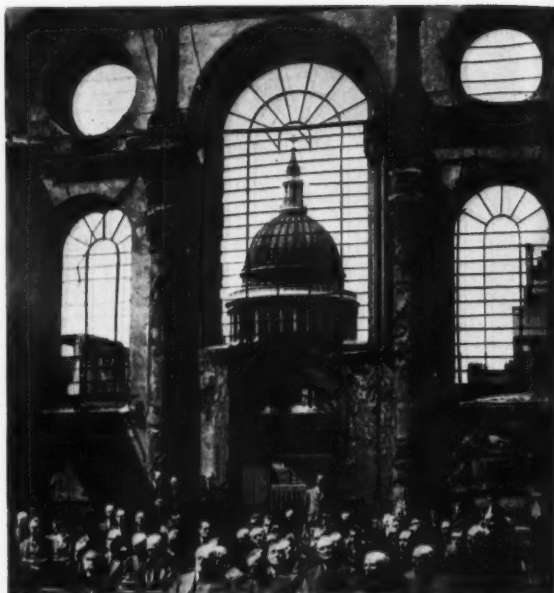
It will be several years before the famous churches damaged in the blitz are repaired, because no work of this nature will be undertaken until the country's housing needs are satisfied. Most of the cost of actual rebuilding will be met out of war damage compensation, but in order to restore these churches to their former beauty, a great deal more money will be required than can be expected from that source.

Take for example, St. Alban the Martyr, Holborn, destroyed by fire in the 1941 blitz. It is estimated that apart from the amount expected from the war damage commission, £60,000 (\$240,000) will be needed to meet rebuilding costs, though it is hoped to spend nearly half this sum on the erection of a new Lady Chapel as a memorial to air-raid victims and members of the Forces who died on active service.

Where U. S. Ambassador Worshipped

St. Alban's, which has many friends in America, including Mr. J. G. Winant, who worshipped there while Ambassador to Britain, is among the churches which will benefit from the Bishop's £750,000 (\$3,000,000) fund. Others include St. Clement Dane's, bombed three times, which numbered among its congregation the celebrated Dr. Johnson and was known the world over for its peal of bells, cast in 1693; and St. James's, Piccadilly, regarded by Sir Christopher Wren, who designed it, as one of the best churches. Although St. James's was very badly damaged, some of its treasures were saved, among them the famous reredos designed by Grinling Gibbons, which had been protected by wood blocks and sandbags. This screen, now stored for safety in the crypt of a church in Somerset, will be replaced when restoration is completed.

The future of the forty-seven churches in the City of London, many of them built by Wren after the Great Fire of 1666, has been the subject of a special inquiry. Of the twenty destroyed or seriously damaged by air attack it is recommended that eleven should be rebuilt, four used as church halls or institutes, and one



A service is held in the ruins of St. Mary-le-Bow, Cheapside, one of the blitzed London City churches which will be restored. St. Paul's Cathedral can be seen in the background.

as a chapter house or choir school for St. Paul's Cathedral. The sites of the remaining five will probably be sold and the money used to supplement that recovered as war damage compensation in respect of those to be restored.

It is often said that history repeats itself, and certainly the catastrophe of 1666 and the problems it set bear a close resemblance to those of present-day London. In the Great Fire eighty-six out of 109 churches were destroyed, and nearly all visible evidence of six hundred years' growth disappeared almost overnight. But though material destruction was so vast, the spirit of London remained, and writers of the day marvelled at the enthusiasm with which men set about the rebuilding of their city.

It was not until 1670, four years later, that restoration of the churches began, and even then it was severely restricted, owing to shortage of labor and materials. A tax on coals was levied to help pay for rebuilding, but it was ten years before the work got really under way.

Lack of labor, materials, and cash delay the fulfillment of the Church's plans today, but the vision of a better London, in both the moral and the material sense, inspires her religious leaders now as it did in the seventeenth century.

Although central London churches of historical interest will be rebuilt as nearly as possible to the original designs, the demand for new churches in the suburbs may well lead to the creation of a style of architecture, characteristic of the twentieth century, which future generations will wish to preserve just as Britain today values her architectural heritage from Norman and Tudor times. The Bishop himself recognized this opportunity when he said not long ago: "If I were not a parson I would like to be an architect."

Because he believes that upon the Christian outlook of her people, and particularly of the rising generation, depends the whole future of Britain, Bishop Wand is very keen to ensure that as many as possible of the Church schools remain free to carry on their special teaching, even though it will cost half-a-million pounds to bring them up to Ministry of Education standards.

Paradoxically, it is because the Church was the pioneer in education that she now has the greatest leeway to make up from the material standpoint. From the Saxon conquest to the Reformation she was alone in providing schools, and it was not till the later half of the last century that a state educational system was set up. Therefore her buildings, being by far the oldest, are now in most need of repair or rebuilding.

In the first seven months after the launching of the Bishop's appeal £170,000 (\$680,000) was contributed and individual gifts have ranged from £10,000 (\$40,000) to a new-laid egg. Once, £25,000 (\$100,000) was raised in a single day. The occasion was a Day of Gifts outside St. Paul's Cathedral when the Bishop, clad in scarlet Convocation robes and seated on his centuries-old throne, received contributions to the appeal from well-wishers all over the diocese. The throne,

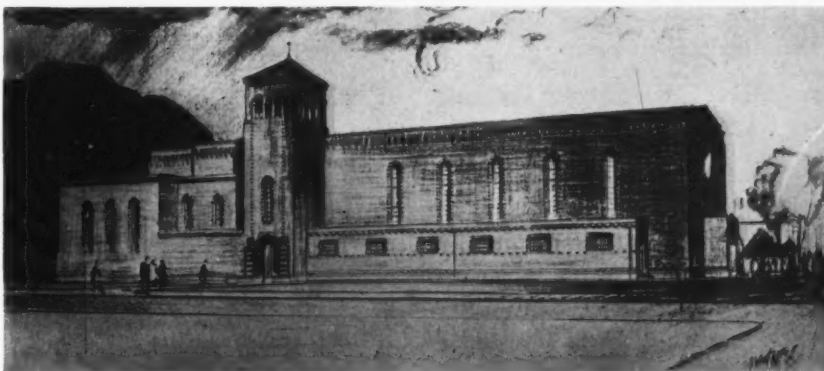
made in 1697, bears the arms of Bishop Compton, Bishop of London at the time of the rebuilding of St. Paul's after the Great Fire, and Dr. Wand is the nineteenth bishop to occupy it.

Fulham Palace, with its gardens bordering the Thames, has been the residence of Bishops of London for more than nine centuries. The original manor no longer exists, but there remain the picturesque western quadrangle, built in the early sixteenth century, and the hall of the same period which was erected on the site of a former palace as old as the Norman conquest.

In this same Tudor Hall a conference which must be unique in the history of the Church of England was called last October by the organizer of the London Diocesan appeal (Commander J. Gordon Inglis). Those present represented dioceses all over England, including blitzed areas like Coventry, Canterbury, and Portsmouth, who are all appealing for large sums for church reconstruction. They met to discuss the best means of getting publicity for the Church, whether in London or the provinces. This in itself is an indication of the determination of the clergy to put religion on the map, for in the past any form of commercial propaganda has been frowned upon.

An American Committee, formed to sponsor the appeal in the United States, has invited Commander Inglis to visit America in March to advise it and to assist in the publication of an illustrated booklet, telling the story of the Diocese, its trials and its hopes.

Although London's appeal is one of very many now being launched in England, few would deny that her need is greatest, and Americans will find that the man behind it is 100 per cent keen on his job, and determined to carry it through.



Design for a new church to be built in one of London's northern suburbs as soon as materials and labor are available.

Heroic Statue of George Washington Placed in Cathedral by Freemasons

A NEW and magnificent art treasure, destined to rank with the finest sculptures in the nation's Capital, was unveiled in the Cathedral Church of St. Peter and St. Paul on February 23. The sculpture, an heroic-size marble statue of George Washington, is the gift of the Supreme Council of the Thirty-Third and Last Degree (Mother Council of the World) Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America, and will be formally dedicated by the council later in the year.

An impressive service marked the unveiling ceremony. Eventually, when the cathedral which bears his name is completed, the Washington statue will stand near the west door. Temporarily, it has been placed in the North Transept. Lee Lawrie, the sculptor, was present at the service and the principal speaker was Walter Lippmann, LL.D., Litt.D.

The figure is seven feet, six inches tall, and is carved from first quality statuary Vermont marble, which is pure white. Two full-size blocks were quarried for this statue and rejected because, as the work developed, black veins appeared in the head. At the quarry the block weighed about eight tons; over six tons were cut away before the work was completed. The base is of arosina, a grayish, mottled marble, and is of octagon shape, two feet high. It will bear, on the upper section of the base, the inscriptions: First Citizen, on the center front panel; Freemason, on the panel to the left; Churchman, on the righthand panel; and, on the other sides, the words: Patriot, Soldier, Statesman, President. There is to be no carving on the rear. On the lower base of the front panel will be: Gift of The Supreme Council, 33° (Mother Council of the World) A.A.S.R. of Freemasonry of the Southern Jurisdiction of the U. S. A. to Washington Cathedral, 1943.

Discussing the creation of the statue, Mr. Lawrie said, "For many years I have wanted to make a statue of George Washington. The solemnity of Washington's face, his carriage, the contour of his body, and his reposeful dignity lend themselves well to sculpture. I

believe that Houdon made his finest portrait statue when he made the Washington statue for Richmond. It was fortunate that he was Washington's guest at Mount Vernon several weeks, and the statue shows his full realization of the possibilities of the subject.

"I followed the shape of the head, the contour of the body, the large torso and rather thin legs, of the Houdon statue, and the modelling of the plaster mask which Houdon made of Washington's face. I also incorporated in the modelling of the head some of the forms that every Gilbert Stuart portrait of Washington has, and consulted and studied the portraits of the Peales and other artists. The immediately recognizable likeness of Washington of the accepted portraits has the rather broad aquiline nose, the treatment of the hair and side whiskers, shown in nearly all the Stuart pictures, and the characteristic setting of the head and neck on the shoulders. In the statue I have tried to show not the soldier, nor the president, but the man, Washington, coming into the church—Christ Church at Alexandria—pausing a moment before going down the aisle to his pew."

The statue was pointed and cut to the points by Thomas Piccirilli of Piccirilli Brothers in New York City, who have carved for most of the sculptors of this country since 1885, and whose work includes Daniel Chester French's Lincoln in the Lincoln Memorial in Washington and James Earle Fraser's statue of Franklin in the Franklin Institute in Philadelphia, many of the statues in Statuary Hall in the Capitol, and much other work in Washington.

The design was determined by an eight inch sketch in plaster, which was submitted to the Washington Cathedral Fine Arts Committee for approval. Next, a small study, about three feet high, was made. From this model the full size statue was made and developed in clay. This work was done in Mr. Lawrie's studio in Easton, Maryland. It was then cast in plaster and shipped to Vermont where it was roughed out in marble. Both the plaster model and the "roughed out" marble were then shipped to Mr. Piccirilli in New York for carving. Final development, carving, and finishing have



been done by Mr. Lawrie, working at the New York studio.

Now serving his second term as a member of the National Commission of Fine Arts, Lee Lawrie is recognized as one of the outstanding artists of his time. Examples of his work are to be found from coast to coast and he is known to Americans throughout the country. Among his best known creations are the History of Law Series in the Nebraska State Capitol at Lincoln, the panels on Myron Taylor Hall, Cornell University, statues on the Harkness Tower, Yale University, the buttress figures and statue of Civilization on the Los Angeles Public Library, the large reredos of St. Thomas' Church, New York City, the bronze sculpture on the National Academy of Sciences Building, Washington, the Pasadena War Memorial, the Sculpture for the Bok Carillon Tower at Mountain Lake, Florida, the figure of St. Michael in the memorial reredos in the General Grant Chapel at West Point, and many others.

Lee Lawrie was born in 1877, and has been a member of the National Sculpture Society since 1907. He is a member of the National Academy of Design, of the National Institute of Arts and Letters, an honorary member of the American Institute of Architects and of the New York Architectural League, a life member of the National Arts Club, and a member of the Century Association. He holds an honorary M.A. degree from Yale University, where he was instructor in sculpture at the School of Fine Arts for two years. He also taught for two years at the Harvard Architectural School.

Mr. Lawrie was consultant sculptor for the Century of Progress Exposition in Chicago and for the New York World's Fair. As a boy he worked for the Columbian Exposition in Chicago under the direction of Phimister Proctor, Karl Bitter, and Philip Martiny. Later, in New York, he worked for short periods in the studio of St. Gaudens and other sculptors. For thirty years he made the sculptures for most of the churches and other buildings designed by the late Bertram Grosvenor Goodhue.

Writing an article on "Lee Lawrie and His Sculpture" for the *Yale Alumni News* in 1922, Mr. Goodhue included the following paragraphs:

"Certain it is that Lawrie, to my mind more than any other living sculptor, recognizes the essentially architectonic mind, and so, even when he makes a trifle, it is

(Continued on page 37)

The Hills About Jerusalem

By ESTELLE BLYTH

"THE HILLS stand about Jerusalem: even so standeth the Lord round about His people, from this time forth for evermore." There are no Scripture words which rise so readily to the mind as these when one gazes upon the Holy City, and none which give a clearer impression of an all-surrounding, all-sheltering Divine care. Standing upon the four hills of Zion, Moriah, Ophel, and Bezetha, without her walls circle the rounded hills, girding her about and stretching back, range behind range, each bearing the most curious resemblance to the other, so that the eye seems rather to behold the same mountains again than to rest upon another range. The line of mountains is continuous, and in the hot summer weather their sun-dried appearance under a cloudless sky of deep blue is a little monotonous; but in spring nothing could be more lovely than these gentle slopes covered with the soft

green of the young crops, while the few olive trees scattered about add to the scene the beauty of their dark trunks and silver-backed leaves. Four of the many hills round about Jerusalem are most familiar through the events of Scripture or of later times. These are: Mount Scopus on the north, the Hill of Evil Counsel on the south, the Mount of Olives on the east, and Mizpah (Nebi Samweel) on the northwest.

Jerusalem is built upon hills, but the Tyropoean Valley sharply severs the northern part from the southern; Mount Zion stands so perceptibly higher that one can appreciate the quaint conceit of an old writer who said that the lower city lay like a child at the foot of Zion, and hence the Scripture words, "Tell ye the daughter of Zion her King cometh." Outside the city circle the Valleys of Jehoshaphat, or Kedron, and Hinnom. A group of mean stone houses clustering on the hillside

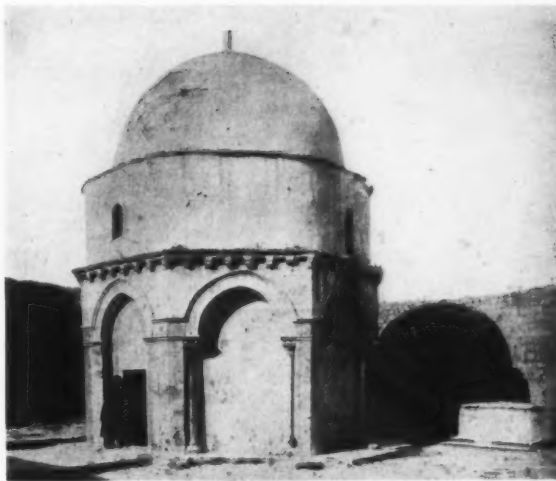


Jerusalem from the Mount of Olives

south of the city comprise the village of Siloam, which is inhabited by Jews from Yemen in Arabia. These people are small and dark, but sturdy, and are more favourably inclined toward Christianity than the Russian and German Jews. They began to arrive in Palestine during the end of the last century and the beginning of this. They said, "We were exiled during the first great captivity and have never returned since; we had no hand in the crucifixion of your Christ for we were not here in those days." Siloam is the traditional scene of the martyrdom of Isaiah.

The Mount of Olives, whence Jesus rode into Jerusalem on the first "Palm Sunday," looks down upon the Holy City. The irregular, battlemented walls, built by the Sultan Suleiman in the sixteenth century, appear to embrace a mass of grey stone, domed roofs, in bold relief from which stand out the Mosque of Omar, the Temple area, the two domes of the Church of the Holy Sepulchre, the ungraceful tower of the German Church of the Redeemer (built upon the site of the ancient Hospital of the Knights of St. John of Jerusalem), and the clock-tower of the Franciscan Church of San Salvador. To the right are the domes of two Jewish synagogues, one, at least, very old, and upon Mount Zion is the square Tower of David, or Hippicus, formerly the Turkish citadel. From Mount Olivet one can see the Golden Gate of the City, which looks due east. It is walled up, for the Christians believe that Christ will enter by it when He comes to judge the world, while the Moslems believe that Mohammed will accompany Christ. Outside it is a sacred Moslem place of burial, and below the modern graves, deep down in the earth, are the graves of many hundreds of Christian soldiers, men of the First Crusade who fell in the siege of Jerusalem in 1099, and who, because they died in such a sacred cause, received from their comrades the honour of being buried close to the city they had helped to free. The golden domes of the Russian Church at Gethsemane seem to flash in the sun. They are five in number, and were overlaid in pure gold leaf by the Czar Alexander II, who built the church in memory of his wife. Each dome is surmounted by the Russian Cross, which can always be distinguished by the crooked bar at the bottom. The legend is that our Lord in the agony of death pressed the foot-bar downwards.

To the south lies the hill country of Judeah; to the north Mizpah, Gibeon, and Ramah; the flat-topped hill in the west is called the Frank Mountain. It is said to be an extinct volcano, but this is very doubtful; and there are, moreover, the ruins of Herod's Palace to this



Cupola of the Ascension. An ancient Christian church now the property of the Moslems, by whose courtesy the Greek and the Roman churches are allowed to celebrate mass in the church upon their respective festivals of the Ascension.

day. A number of sites (more or less traditional) are commemorated upon the Mount of Olives, besides the ancient Church of the Ascension. Guides point out a chapel upon the place where the Apostles met and composed the Creed that bears their name. It is quite modern and was built by a French woman, the Princesse de Latour d'Auvergne, who is buried there. The Lord's Prayer is written in thirty-three languages upon long tiles around a cloistered court. Over the shoulder of Olivet is the village of Bethany. Behind, due east, is a view of the arid Plain of Jericho, the Dead Sea, and the Jordan. The whole mountain is rich in Biblical and historical interest. From here Christ ascended; here Titus stationed the invincible Tenth Legion for the destruction of Jerusalem which He foretold; from here Tancred of Sicily beheld Jerusalem on that burning day in June, 1099—the first of the leaders of the First Crusade to behold the Beloved City.

Mount Scopus, actually the northern continuation of Olivet, also commands a magnificent view of the city. By this road the devout pilgrims of old generally arrived, kneeling to pray and weep as the first sight of the Holy City broke upon them. Here were stationed the Twelfth and Fifteenth Legions, as Titus drew his lines closer around the doomed city. Over Scopus ran the old Roman road to the north, parts of which were still visible fifty years ago, with the old cobblestones worn deep by the chariot wheels. This was the road

(Continued on page 36)

Liverpool Cathedral Continues to Grow

In the vast Anglican Cathedral at Liverpool has recently been held the Festival of the Builders—those who have for so many years supported the construction of the great church. The story of the building is told here by GEORGE BILAINKIN.

THE next quarter century should witness the end of a task begun forty-five years ago—the completion, at a cost of about £2,500,000, (approximately \$10,000,000) of the first Anglican cathedral built since the Reformation in England's northern province; the third to be built in all Britain. Already £1,750,000 has been spent on magnificent Liverpool Cathedral, the building of which was inaugurated on June 17, 1901, at a town meeting presided over by Lord Derby.



Looking through the choir towards the High Altar, Liverpool Cathedral. The vaulting is 116 feet high.

Labor continued uninterruptedly through the two wars begun by the Germans; it triumphed despite the bombing of Liverpool. Loving care has been bestowed on the giant church, not only by Sir Giles Gilbert Scott, whose design created such a sensation in 1903, when he submitted it at the age of twenty-one, but by workmen who have spent their adult life on the site. These men watched the beginnings, with the excavations at a depth of 50 feet, so that the mighty tower and colossal church should have foundations on solid rock.

There is much controversy about the origin of the scheme. Here are the facts. In 1901, architects were invited by public advertisement to submit sets of drawings by June, 1902. Subsequently two noted Royal Academicians selected several architects to prepare drawings for a cathedral on the selected site, St. James' Mount. April, 1903, saw the portfolios examined and considered by the judges. The advisory architects decided to appoint Giles Gilbert Scott in June, 1903, "because his plan demonstrates that power, combined with beauty, makes a great and noble building."

It is possible to pardon the executive committee for thinking—despite the enthusiasm of the brilliant assessors—that the selection was tinged with hazards since a boy of twenty-one could have no practical knowledge of administration or experience of construction. So two joint architects were appointed, Scott and one of the two assessors, Mr. George F. Bodley.* Bodley died nearly forty years ago; Scott then became sole architect.

Messrs. Morrison, of Wavertree, tendered and got the work; they have been associated with the cathedral for more than forty years. Contract No. 1 included foundations. Contract No. 2 was for the Choir and Lady Chapel. Twenty-one years ago the firm received Contract No. 3. How are payments made? When

*See Notes from Editor's Desk, page 32.

certain allotted tasks have been finished, the amount done is studied by quantity surveyors, who issue certificates for payment. So complicated is the system, inevitably, that in addition to a bulky volume of rules and regulations, a second volume specifies about 2,600 priced items.

As seen today, with warm rose-tinted sandstone carried from Woolton, five miles away, and Rainhill, ten miles off, the church bears little resemblance to the original designs, for by 1909 Scott had become so dissatisfied with the earlier conception that he proposed revolutionary changes. In 1910 a new plan was adopted, including the substitution of a single tower 280 feet high, with double transepts, instead of twin towers.

Everything was set out on a forty-four-foot drawing board, which was a victim of the blitz. (The present board is but ten feet square.)

In 1924 the design was again revised, with the tower sixty feet higher. In 1925 the tower was reduced to 306 feet, on paper. Final plans passed by the committee in January, 1936, provided for a tower 331 feet above the floor level, or 347 feet (if the measurement be taken) from the road level.

Unlike central towers of medieval cathedrals, as at Lincoln and Canterbury, the one at Liverpool rests on the outer walls of the building. Though the fundamental style is Gothic, in fact it belongs to no country or period. In the words of the architect, the building



Liverpool Cathedral in 1946 after forty-two years of building. On the left is the Lady Chapel; in center foreground the Chapter House; at right the Northeast and Northwest transepts. Construction of the great central tower continues.

The Cathedral Age



View from the Northeast Transept towards the Crossing, Liverpool Cathedral. In the foreground is the Cenotaph containing the names of more than 40,000 lost in the first World War.

was conceived to solve two problems. Primarily, while conforming to English liturgical requirements, to accommodate within hearing distance of the preacher audiences of a size not contemplated in olden times. (At the V-J services the congregation totalled about five thousand.) Secondly, to produce in the beholder, or indifferent passer-by, a sense of reverent awe, apart from sheer bigness.

Indeed, majesty of size is evident in a second, and remains the abiding, overwhelming, unforgettable impres-

sion. Everything, from height to length, size of the chandeliers, maze of Roman-style heat ducts underground, is colossal. From the floor to the springing of the choir arch the distance is 84 feet 6 inches; to the highest point of the choir arch it is 31 feet 6 inches more, or 116 feet in all. The under-tower vault is 175 feet high. And it is well to recall that the interior heights of Westminster Abbey and of York Minster, loftiest English cathedrals, are 102 feet and 99 feet respectively. The four bronze pendants weigh over a ton each; the fitting is 14 feet long. In a pendant are seven 500-watt lamps.

"Central Space" in Liverpool measures 15,180 sq. feet compared with 25,950 sq. feet in St. Sophia's, Constantinople, and the Basilica of Constantine's, Rome, 22,000 sq. feet. St. George's Hall, Liverpool, occupies 10,070 sq. feet; St. Paul's, London, under the dome, 9,335 sq. feet. One more calculation, for length and area. St. Peter's, Rome, is 718 feet long, Liverpool Cathedral 619; the respective areas being 227,069 sq. feet and 100,000 sq. feet.

Windows are of proportionate grandeur—and beauty. One, in memory of the founder of the White Star Line, Thomas Henry Ismay, measures 68 feet by 36½ feet; the size of each of the four lights is 46 feet by 7 feet 3 inches. The Holy Tables in the choir and in the Lady Chapel (in use about thirty years) are 15 feet and 13 feet long.

Three-quarters of the cathedral is completed; only the nave remains to be built. Services have been held since July 19, 1924, when the consecration ceremony was conducted in the presence of King George V and Queen Mary. The people of Liverpool, and friends throughout the world, wait and watch and send their donations. They are waiting for the day when the cathedral will be finished—a glorious church for all to gaze upon and wonder.

AN EASTER PRAYER

Eternal God, whose only Son by the invincible might of his Spirit broke the bonds of death and filled heaven with his grace: Enable us, we beseech thee, by the same Spirit to lay hold on eternal life, that we may enter with joy into that promised land where they dwell who walk in full companionship with thee. We ask it in the Name of him who came to set men free, our Saviour Jesus Christ. *Amen.*

Secretary of Cathedral Chapter Resigns

AFTER ten years of wise and devoted service to Washington Cathedral as secretary of the Chapter, Mr. C. F. R. Ogilby resigned from this important position at the December meeting. Elected to succeed him as secretary is the Rev. Theodore O. Wedel, Canon of the Cathedral and Warden of the College of Preachers. Mr. Ogilby, who will continue to serve as a Chapter member, was honored by his fellow members at a dinner held at the Alibi Club immediately after the December meeting.

The author of the following tribute to Mr. Ogilby has been associated with him on the Cathedral Chapter for many years.

We always knew, we of the Cathedral Chapter, that Randolph Ogilby's minutes of our meetings would be letter-perfect, or as nearly that as a fallible human being could make them. We appreciated the rare lapses from complete accuracy because they proved our secretary was human. As, indeed, those of us who knew him well always understood, since he has those human qualities which make a man loved and respected by his associates.

Randolph Ogilby is the most unselfish man I know. His time, his work, his enthusiasms are for others. He rises through worries and pain and sorrow to service, and that service is so unstinting and absorbing that for a time at least worries are scattered, pain is less acute, and sorrow is swallowed up in the joy of helping his fellows and in promoting the great causes which beckon him. This eagerness to serve is so great that we sometimes, fortunately for him, hesitate to ask for more. We like to think of him as having at least a rare evening free to be with his family or to read a book—sometimes, I hope, a thoroughly frivolous book.

If unselfishness is his outstanding characteristic, Randolph Ogilby has others as admirable. His loyalty to his friends and to his convictions is a salient trait. Perhaps the accuracy of his deductions is due to his legal training. His memory, even of details, is remarkable. He is a splendid churchman. He has courage and wide, human sympathy. But I seem to have been drawing the picture of a paragon and most paragons

have a large dash of priggishness. Not so Randolph Ogilby, because he has humor, and, above all, that blessed brand of humor which enables a man to look at himself critically, to laugh at himself, and to see the other fellow's point of view.

Ten years of exacting service as Secretary of the Chapter is a long time. We shall miss Ogilby in that position but we know that he has every right to retire. And we shall have him with us during the years to come to keep us on a steady keel, to point out the rocks and the shallows, and above all to keep our eyes fixed on that sun-bright path across the waters of life where we may be of always greater service to our fellow men.



Chase-Statler Photo

Mr. C. F. R. Ogilby

Address Delivered at the Installation of the Rt. Rev. Henry Knox Sherrill, D.D., LL.D. as Presiding Bishop

IN a very few words I express my appreciation of the trust which has been placed in my hands and my gratitude for the generous kindness of many friends. My reticence is due to no lack of personal feeling, but in these times no life is of great significance, especially when this happens to be your own. It is the cause to which we are all committed which is of supreme importance. Nor shall I at this time attempt to suggest any detailed program for the Church or the National Council. Such plans demand careful study and certainly more knowledge than I have at present. Furthermore, while programs are essential, they are entirely theoretical unless there is a consecrated and convinced membership of the Church eager to translate strategy on paper into determined action in life. It is therefore of the temper and mind of the Church of which I would speak. My remarks are directed to you not so much as a normal congregation, but as representatives of the entire membership of our communion, hundreds of thousands of men, women, boys and girls, clergy and laity, scattered throughout the world. While I am thinking especially of our own household of faith, what I have to say is applicable to every Christian communion. Whatever our differences in faith and order may be, we all live in the same world, sharing great truths, and facing the same responsibilities and opportunities.

Certainly, no true Christian can be complacent today either about the state of the world, the church, or himself. Such a statement would seem to be superfluous, were it not that so many of us are apparently content to move along the same conventional routines and paths. What do we need to see before we are stirred to face realities? Twice within our generation so-called Christian nations have engaged in the most devastating and cruel of wars which have involved not alone the fighting forces, but entire civilian populations from the aged to

infants, in untold suffering and privation. We live in a world not only of starvation and want, but more dangerous even, of suspicion and of hatred. With new and terrifying weapons of destruction, without a new understanding and spirit, man stands on the verge of not divine but self destruction: this on the word not of the preacher, but of the scientist and of the military leader. Nor can we in our own country rest back on self-righteousness. Democracy is a great ideal but it must work. War, with the pressure of common necessity, brings cooperation and united sacrificial effort. When that pressure is removed, we revert to selfish aims and objectives. There are evidences of ugly racial and religious intolerance. The divorce rate goes up alarmingly. Out of broken homes comes the widespread problem of juvenile delinquency. Deeper than all of these outward signs is to be found a growing spirit of secularization evident in the atmosphere of our homes, our schools and colleges, our personal lives. These are not the opinions of a prophet of pessimism and of doom. These are stern and hard facts well known to us all. I recount them here for one purpose: to emphasize as strongly as possible that we of the Church face an heroic and tremendous struggle in the name of Christ. Let us have done with easy going, thoughtless complacency.

This struggle would be severe were even the entire membership of all the churches of Christ on the firing line. When we stop to examine the facts we find that in every parish and diocese it is largely the few who bear the burden and heat of the day. It is as if an army were engaged in a life and death struggle, with a large proportion of the soldiers busied in some other activity or else taking the position of spectators or neutrals. The churches are at a tremendous disadvantage, for we are in essence waging a desperate spiritual warfare in a most critical period of history, at the same time carrying a

vast weight of nominal Christians who, as someone has remarked, having been once inoculated by weak religion, seem to be impervious to the real thing. Dean Hodges, late dean of the Episcopal Theological School at Cambridge, used to say that the task of the Church is to make the indifferent, different. We must begin to do this within our own ecclesiastical family.

I wish to make it entirely clear that I am in no way faulting the faithful here or elsewhere, and least of all am I reading any group out of the Church, for we are all of us fallible human beings. But I do feel that the times call us to be more clear-cut, to examine more critically our own beliefs and practices and more particularly our own personal sincerity and loyalty.

The faith of the Christian is complex, and yet in essence is extremely simple. We see in and through and behind creation, as well as in history, the will and purpose of an Eternal and Living God. We look at Jesus of Nazareth, living in the limitation of space of time and of human form, and we believe that the Word became flesh and dwelt among us—that in Him we find the Way and the Truth. "He that hath seen me hath seen the Father." We have faith that God does not dwell in some far-distant Heaven, but that His Holy Spirit is at work in the world, especially in those who have given themselves to God in the fellowship of faithful people in the Church.

These are such familiar statements to Christians that they have ceased to have startling news value. But there we are wrong; if they are true there is nothing possibly in all the world of greater significance. If there be a God revealed to us so personally in Christ, if Christ has shown to us the divine pattern for our lives, if there is in Christ the power to make us become the sons of God, then here is the news to make all other affirmations of any character whatsoever insignificant. If these statements be not true, then no one of us should wish to make any pretense of either believing or of acting upon them. Here is too serious a matter for trifling, or for mere lip service. The point is that the members of our Church do say that they believe. We join in the words of the creed: "I believe in God, I believe in Jesus Christ His only Son, I believe in the Holy Ghost, the Holy Catholic Church." Many thousands of our people have stood in the chancel of some church and have solemnly of their own will pledged themselves to follow Jesus Christ as their Lord and Saviour. It is now time to ask ourselves what we mean by these words and by these acts. No one asks for perfection. We all are weak and we constantly fail. That is why there

are confessions of sin in our liturgy. But we do have a right to expect of ourselves and of others an underlying sincerity of effort and the realization of the greatness of our commitment.

If we truly believe in God in Christ, then worship becomes no conventional act of outward respectability, but the very bread of life through prayer and sacrament. If we truly believe, then brotherhood becomes more than a slogan; it is a conviction that we belong, all of us of every nation and race, to the family of God. Selfishness, intolerance, hatred give place to the compulsion of love. If we really believe, then Christian discipleship, the mission of the Church are not inconsequential asides or the task of peculiar people. They are the absorbing responsibility and opportunity of every member of the Church. In one of the most popular of missionary hymns, joined in lustily by every congregation, we sing, "Give of thy sons to bear the message glorious; Give of thy wealth to send them on their way, Pour out thy soul for them in prayer victorious; Till God shall bring His kingdom's glorious day." Are these mere words? If so, they are shocking in their insincerity. If they are meant, then there is demanded and implied a consecration of life and of our means.

I am not naive enough to believe that the solution of our present difficult problems is easy or simple. I know full well the complexities of our world. But I am convinced that these questions, whether of international conferences, of industry, of labor, of the home, of education, or of human relationships can only be given satisfactory and definite answer by the standard of the mind and spirit of Him we call our Lord and Master. But before we can dare to apply Christ's teaching to the world, we must meet Him in our minds, wills, and hearts. The world must find evidence of the presence of Christ in the membership of the Christian Church. "If the salt have lost its savor wherewithal shall it be salted?" "If the light that is in thee be darkness, how great is that darkness." The first task is to see that we and all who are of the Church are Christian.

The American people have on the whole seen the importance of education and of health. We have thought of these causes rightly in large terms of millions upon millions of dollars, with the enlistment of a personnel of remarkable ability. I mention this only in contrast to the small way we have envisaged the work of the Church, in terms of both money and workers clerical and lay. Similarly, we talk much of democracy in world terms. Democracy emphasizes the worth and the value

The Cathedral Age

of the individual. But apart from a faith in God, of what eternal significance is personality? Apart from human souls, what incentive is there to care passionately for human minds and bodies? In the faith of the Christian is to be found the inspiration of the finest and best in our civilization. It is time that we think of the Church in large terms of intelligence, interest, and support. For if the Christian Evangel be true, here is the greatest of all causes given by God into the hands of men. Upon this rests all other efforts for the attainment of peace and of righteousness.

If there are stern realities to be faced courageously and realistically, it is equally true that there are firm grounds for encouragement. Never before has the cause of Christian missions been so justified by the march of events. It is not so long ago that the Christian who talked of the family of nations, of human brotherhood, of the world community of interest was considered to be an impractical dreamer. Now we know that such a Christian talked hard common sense. The organization of the United Nations, the proposals for World Government, every peace conference of the leaders of the nations, indeed every newspaper headline prove the essential correctness of the Christian view of the world and human nature. With the advent of modern methods of communication and of transportation we have an unprecedented means and opportunity of telling the Good News, not of our Western civilization, but of the Christ who would draw all men unto Him.

Furthermore, we can rejoice that not in many centuries has there been evident such a spirit of cooperation among many of the great communions of the Christian Church as shown in programs of vital impor-

tance. I am happy to emphasize a resolution passed overwhelmingly by both Houses of our General Convention as indication of the mind of our own Church: "Resolved that this General Convention herewith goes on record as expressing its sincere intention to seek closer cooperation and Joint Action with other churches and with the Federal Council of Churches and the World Council of Churches in facing together in the light of our Christian faith, the material, moral and spiritual issues of our day." If the Christian forces of the world can stand together for Christian truth and practice, then there is reason for the conviction that the powers of evil can be overcome.

But, of course, the great reason for realistic and determined confidence is in the character of our faith.

(Continued on page 37)



Press Association, Inc.

Dean Suter holds the Standard Book of Common Prayer as Bishop Sherrill takes the oath of office. Bishop Tucker stands behind the taperer at the right.

N.C.S. Graduate Holds Important Post

Margaret H. Williams ('18) is making a distinguished record in the Department of State. She is at present in charge of the British Commonwealth Branch of the Department's Office of International Information and Cultural Affairs. In this capacity she is responsible for formulating our information policies towards Great Britain and the Dominions, recruiting the personnel to carry out these policies, and planning the programs which will most effectively contribute to building up a realistic understanding of the United States in Great Britain, South Africa, Australia, and New Zealand.

Mrs. Williams went to the State Department in 1944 from Military Intelligence, where she was Chief Civilian Consultant on the British Empire for the General Staff of the War Department. She had been assigned to this work because of her previous experience in the same field and because of her extensive travels and writings. She has been to England and Scotland a number of times, as well as to India, Burma, Hongkong, Ireland, Canada, and the British Possessions in the Caribbean. She has therefore seen at first hand the great areas of ignorance and misrepresentation about the United States which exist in foreign countries, and brings to her present responsibility convictions concerning the importance of eliminating these misconceptions as a necessary step toward finding a workable solution to international frictions and fears.

She sees a growing need for America to be fully and factually understood, and for American aims to be proclaimed honestly and without bias. As the strongest nation in the world today, the United States can become either greatly loved or greatly feared. She will become a rallying point for constructive world action or an object of suspicious envy and hate. Many nations look to America for moral leadership. In their eyes, her history has stood for the essential dignity of the individual and has proved that the affairs of men can be ordered on the premise of personal liberty tempered with personal responsibility. But many nations have also become aware of those places where the United States has fallen short of this ideal. Mrs. Williams believes that by the average citizen putting a new honesty, trust, and desire to serve into his everyday effort, the freedoms for which America stands can again become alive and can be pressed for on a world-wide scale

and give evidence of their practicability even in an atomic age.

Because Britain shares with America the tradition that men can live in liberty and the conviction that moral and spiritual law must underlie any enduring actions



Margaret H. Williams

on the part of governments if permanent peace is to be secured, Mrs. Williams lays special stress on the importance of Anglo-American understanding. She feels that as the most deeply felt beliefs of both countries are being challenged everywhere today, all of us are needed to re-affirm those beliefs and to re-establish closest ties with those of like mind. For this reason she considers that if, as is evident, foreign relations are basically relations between peoples, it is essential that businessmen, housewives, farmers, teachers, workers, scientists, and all other individuals in a country should know about the lives, occupations, hopes, and ideals of their counterparts in others. This she feels is particularly true in the United States and the British

(Continued on page 39)

Church of the Twelve Apostles

By DOROTHY L. PILLSBURY

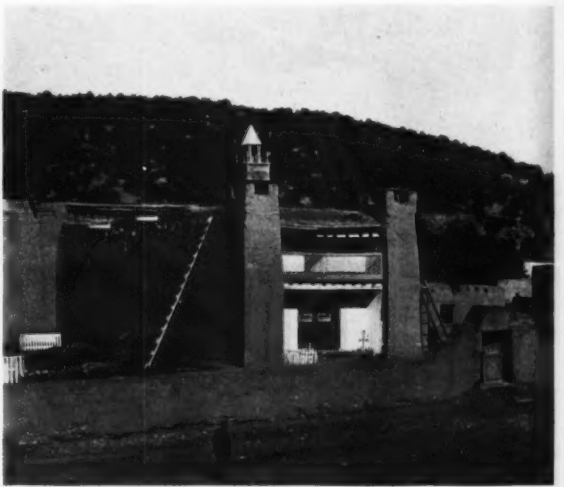
TUCKED AWAY in mountain pockets of New Mexico stand churches that were built before Paul Revere clattered on his midnight ride through the narrow streets of Boston. The isolation of Spanish colonial days, the barriers of race and tongue, and the impassable roads of American times, have preserved these churches as true examples of early Spanish ecclesiastical architecture. They still are the life pulse of villages that are little islands of medieval Spain, lost and forgotten in an American state.

Such a pulse is the Church of the Twelve Apostles in Trampas, a tiny Spanish village in the Sangre de Cristo mountains north of Santa Fé. Even in these days of improved dirt roads that dip into pinyon freckled valleys and climb the ridge poles of mountain heights, it is easy to guess how the village got its name, *Las Trampas*—the traps. Trapped the first Spanish pioneers were, back in the folds of towering snow-capped mountains. Trapped they have remained down the centuries. Very few of the changes of rapidly moving years have seeped back into their valley. Spanish speech still falls pleasantly on the ear. Black-shawled women and wide-hatted men go serenely about their village lives much as they did in little towns of old Spain such as Cervantes knew.

The Church of the Twelve Apostles might have stood in any middle ages Spanish village. But added to its Spanish outline is a touch indigenous to the soil of the Southwest, deep-dyed with countless ages of Pueblo Indian.

Records show that this church was probably established in 1734 as a mission for the Jicarillo Apache Indians. A little later a few Spanish colonists found their way back into the hidden valley and completed the work. They were simple peasants who had lost out on vast land grants given to the rich and powerful in the watered valley of the Rio Grande. With them they had brought only the crudest tools and commodities by mule and horseback over the long Trail of Death from Spain's outposts in Chihuahua. But along with their crude tools, they brought the culture of sixteenth century Spain, a humble faith, and a great desire to glorify God with the best a strange savage land offered.

Little by little the sturdy walls of their church grew, adobe brick laid on adobe brick, until they were thirty-one feet high and four feet thick. To hold up the flat adobe mud roof, they went back into their dim canyons and cut great pine trees thirty-five feet tall and two and a half feet in diameter to use as *vigas*—ceiling beams.



Church of the Twelve Apostles

Tradition holds that no animals were allowed to haul the great timbers. Men themselves moved them with crude rollers and ropes made of buffalo hide. Often it took a whole day to bring in one beam and longer to hoist it to the top of the walls by means of slanting logs and buffalo hides.

During the twelve years that it is said the church was building, there were many attacks by hostile Indians when the builders had to retreat within the thick walls of their church and defend themselves as best they could.

In spite of the crudest of tools, hostile Indians, and an endless struggle to exist, the building was finally completed. Two rather Moorish towers graced its entrance. In each hung a bell said to contain much silver and gold given by pious Spanish in Mexico. One of

the bells was called *Gracia*—grace, and the other, *Refugio*—refuge. They were not rung by bell ropes, but be-labored by a villager, a rock held in either hand. Of late years, *Refugio* was stolen, but *Gracia* still calls the little Spanish community to services.

The interior, enclosed by the four feet thick walls, is quaintly out of plumb. The walls are two to three feet thicker at the base than at the top, which causes an inclination of five degrees toward the center. The flooring, originally of packed adobe, is now of heavy timbers ten to eighteen inches wide laid on bare earth. In the early days, whenever a death occurred, the floor planks were removed and the body, wrapped in a hand-woven blanket, was buried under the floor of the church.

It was on the interior that the Spanish colonists toiled with much love and the meager materials of a strange new land. True to sixteenth century Spanish culture, they wanted their church to be a fitting habitation for all the shining denizens of Heaven. From this longing came the development of an indigenous art and craftsmanship.

From pieces of native cottonwood and pine they carved their saints and painted them with colors gleaned from the semi-desert vegetation around them. Thus was the race of *santeros*—saint makers—evolved in a new land. Their art graces not only their old churches today, but the museums of the world. A decidedly local flavor those hand-carved saints have. Santiago, the warrior saint of Spain turned into a *vaquero*, a cowboy, with a lariat in his wooden fingers instead of the Spanish saint's sword.

Nearly everything wooden inside the church—doors, pulpit, beam-supporting braces, were carved with crude tools, in strikingly beautiful designs. In place of gold leaf and silver inlay work remembered in the great churches of Spain and Mexico, these New World workmen turned in later years to the poor man's silver—tin. From it they wrought exquisite candlesticks, picture frames, and decorations. Holy pictures came up from Mexico on mule back over the Trail of Death. Artists were sometimes imported from that country and persuaded to pause briefly in some mountain village, there to paint on rawhide canvasses their Spanish conceptions of all saints.

Thus does old Spain live on in the midst of America, not many miles from Los Alamos and the atomic bomb. Members of old families in Trampas laugh at the date given for the founding of their church, slightly before our Revolutionary War. They have it by word of mouth from father to son that their church was started in 1581

by the heads of twelve Spanish families. They say that the church was exactly twelve years in building and was named for the twelve Apostles. As all church records in New Mexico were destroyed in the Pueblo Indian Revolt of 1680, the tradition cannot be substantiated. Even pushing the date ahead two hundred years to a recorded date, the little church in the pinyon-speckled valley of Trampas remains one of the most interesting in America.

This church built by pioneer mens' hands in the far away past continues to be the center of Spanish life in the sun-bitten, still isolated community. Here ancient Spanish hymns are raised to echo between the squat-roofed houses. Here are young Americans of Spanish heritage, back from the four quarters of the earth in the recent war. Here is the repository of their race's desire for beauty, worked out with skill and craftsmanship in a strange new land. This is their contribution to American life and a promise of things to come.



Interior of the Church of the Twelve Apostles, showing hand-carved beams and pulpit, and ancient paintings.

Unexplored Switzerland

St. Ursanne

By ETHEL HÜGLI-CAMP

"S T. URSANNE." This is the name on a little railway station in the Bernese Jura between Delle and the mountains, through which a river has dug a deep bed between lofty cliffs and, nestling near, a tiny village, or what seems like a tiny village, is reflected in the green waters of the Doubs. The vision hardly has time to be stamped on the memory before the train has passed it. And yet, what would be the delight of anyone touring Switzerland if he would take the trouble to discover St. Ursanne! I say "discover," for to the greater part of the traveling public it is entirely unknown. Ignorant of its existence, therefore, one does not stop there, but passes on blindly to the next place on the itinerary.

St. Ursanne is a rare jewel lying deep down in its verdant casket, a museum with a rich collection of antiquities that tell of by-gone days, a peaceful burg recalling feudal times by preserving intact down to the present day its characteristic appearance of long ago. St. Ursanne seems to have forgotten that the XVIIth century has rolled away.

There she lies in her old-fashioned beauty, on one of the only spots between the Doubs and the mountain wide enough to contain a town. The famous monk, St. Ursanne, friend of St. Gallus and co-worker of St. Columbanus, found a cave here many centuries ago and chose it as the dwelling place where he might finish his days in contemplation and prayer. He died December 20 in the Year of Our Lord 620. Later the site of his tomb furnished the foundation of a chapel built by pious hands in his honor. Subsequently, one of the powerful monastic orders of the continent, under the leadership of Queen Bertha of Burgundy, founded there a convent and built a church. In the VIIIth century it belonged to the Abbey of Grandval, and Rudolf, the last King of Burgundy, made a present of it to the Prince-Bishops of Basle who fortified the town. This, briefly, is the history of St. Ursanne, and explains the

peculiar plan on which it is built.

The plan is a well-drawn rectangle. On the upper line are perched ruins of the stronghold where the former noble seigneurs of St. Ursanne lived. Then come the side lines of the square, two parallel ramparts flanked by watch towers which run down, one on each side of the church, to the river where they turn and meet, thus forming the fourth side of the square. These walls effectively bar off the valley which they command, leaving no passage except through three monumental gates of superb construction, surprisingly well-preserved, of which one leads over the stone bridge which spans the Doubs. Backed up inside these walls are the houses of St. Ursanne, little old dwellings with towers and gables, their facades decorated with coats of arms and Latin and Gothic inscriptions. In the very middle is the town square into which lead tiny little streets, and in the center of the square is a fountain with an attractive statue of the saint.

The jewel of jewels, however, which alone would war-



Photo Enard

Approaching St. Ursanne in the Bernese Jura

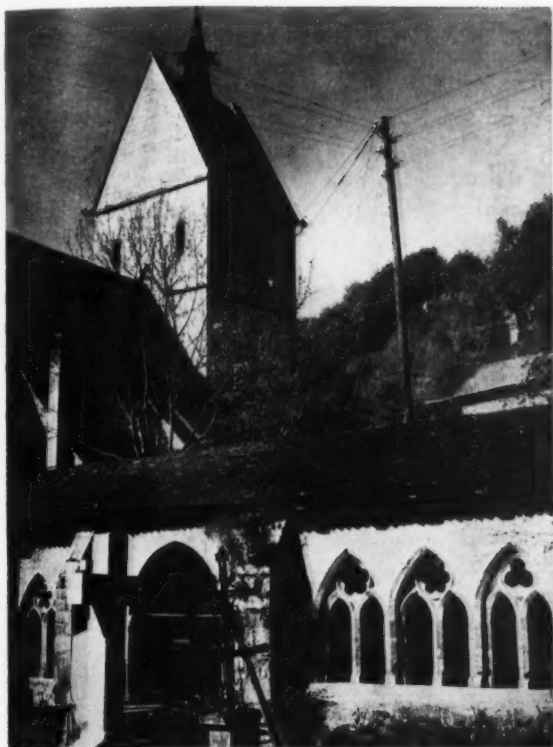


Photo Enard

The Romanesque-Gothic Collegiate Church, St. Ursanne, Switzerland.

rant a visit to St. Ursanne, is the Collegiale with its cloisters. This rare specimen of pure Romanesque architecture is a masterpiece. The choir, built in the XIth century, is a treasure, erected to protect the sarcophagus containing the saint's remains. The nave is early Gothic, its walls covered with richly colored frescoes once hidden under a thick coat of whitewash, but recently restored, revealing a whole storehouse of beauty to the archeologist. The cloisters are another architectural treasure with a richness of sculpture which resembles fine lace. The historical value of the church and its cloisters is so great that the Swiss Confederation has set it apart as a national monument to insure that it is forever preserved from any act of vandalism.

A German artist-poet, Aloys Wohlmuth, found in St. Ursanne inspiration for an exquisite collection of verse and sketches. But it is far better to go to St. Ursanne oneself than to read about it. One feels suddenly plunged into the Middle Ages, part and parcel of

the nobility of that epoch. And one feels, better than one sees, that St. Ursanne is more than a mere collection of beautiful things; it is a site founded by human friendliness and human affection, in memory of a saint whose life gave the impulse to the creation of such loveliness. St. Ursanne inspires quiet emotion rather than loud enthusiasm, for she is in reality the outcome of the prayers of a saint on his knees in a cave.

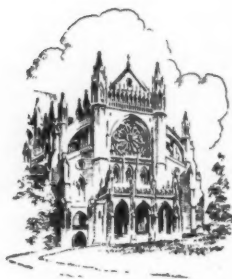
Mrs. James Edward Freeman

ELLA VIGELIUS FREEMAN was laid to rest beside her husband, the Rt. Rev. James Edward Freeman, Third Bishop of Washington, in the crypt of the Chapel of St. Joseph of Arimathea on February 10 in a funeral service which started in Bethlehem Chapel of Washington Cathedral and ended in St. Joseph's Chapel, the place of burial.

The Rev. Albert H. Lucas, Cathedral Canon and Headmaster of St. Albans School, read the sentences and prayers, and the Very Rev. John Wallace Suter, Dean, read the lesson from I Corinthians. Also in the sanctuary were the Rev. Theodore O. Wedel, the Rev. Merritt F. Williams, the Rev. W. Curtis Draper, Jr., and the Rev. Franklin J. Bohanon, Cathedral canons. The boys' choir sang Psalms 121 and 23 and led the singing of "Jesus, Lover of My Soul" and "Jerusalem the Golden." The choristers sang Psalm 46 in the procession through the crypt corridor as the clergy, choir, and congregation moved into the Chapel of St. Joseph. Dean Suter read the committal service and the choir sang "Abide With Me."

Mrs. Freeman's last visit to the Cathedral with which she was so long and closely associated was in November, when the memorial to Bishop Freeman was dedicated. During the final years of her life she continued to take a lively interest in Cathedral affairs and was always most gracious in receiving the many friends who called upon her.

Washington Cathedral Chronicles



N.C.A. Reorganization

Last spring an informal committee was called together by Bishop Dun and Dean Suter to discuss the organization of the National Cathedral Association. It was the conclusion of those attending that the present organization should be modified to bring the Women's Committee, which is the part most active in the various states, into a closer relationship with the trustees, who compose the central governing board. It was therefore suggested that a revision of the by-laws be drawn up. This plan was discussed at a meeting of the Women's Committee executive committee in December, and met with enthusiastic approval. At the annual meeting of the Board of Trustees in January the revised by-laws were approved and members of the present executive committee of the Women's Committee were elected to the Board.

Thus constituted, the Board of Trustees includes: the Rt. Rev. Angus Dun, the Very Rev. John Wallace Suter, the Hon. William R. Castle, Walter B. Clarkson, Mrs. Allan Forbes, Richard W. Hynson, Edwin N. Lewis, C. F. R. Ogilby, the Rev. Merritt F. Williams, Mrs. Theodore O. Wedel, Mrs. Schuyler L. Black, Mrs. Samuel Eliot, Miss Mary E. Johnston, Mrs. Shaun Kelly, Mrs. Louis Julianne, Mrs. Louis D. Simonds, and Miss Virginia Cork. The present officers were re-elected pro tem, or until a meeting of the new board can be held to perfect the organization and to elect permanent officers for the coming year.

Special Services

The funeral of the Greek Ambassador to the United States, Cimon Diamantopoulos, was conducted in Washington Cathedral on December 11 by the Most Rev. Archbishop Athenagoras of the Greek Orthodox Church. The service, largely attended by members of the diplomatic corps and U. S. government officials, was

in Greek, save for a brief tribute by Bishop Dun of Washington, and by some of the Ambassador's associates.

Two days later the cathedral was again crowded for a funeral service when Walter Johnson, one of the country's outstanding baseball players and sportsmen, was buried from the Great Choir. Dean Suter conducted the service.

Festival—Flower Mart—Choral Society

After giving careful consideration to the many elements involved in holding a successful Cathedral Festival, it has been decided to plan a biennial event, thus omitting a 1947 Festival and beginning immediately to plan for an outstanding affair in the spring of 1948. It is the hope of the committee, and of the exhibitors who were consulted concerning this decision, that the Washington Cathedral Festival may incorporate the finest ideals and practices of the ancient cathedral fairs, as well as of internationally known dramatic and music festivals. To achieve such a goal, it is believed that at least a full year's planning is necessary. A steering committee is now being formed and it is expected that the major programs and central theme of the 1948 Festival will be announced shortly.

The annual Flower Mart, held by the Flower Committee of All Hallows Guild in cooperation with neighboring garden clubs, will take place as usual. This year's mart, to be staged on the Pilgrim Steps, is scheduled for Friday, May 2.

The Cathedral Choral Society, directed by Paul Callaway, will present Bach's B Minor Mass on the annual spring concert program, to be given in the Cathedral on May 28.

Sweet Briar Conference

Bishop Dun and the Rev. Theodore O. Wedel, cathedral canon and warden of the College of Preachers, will divide the principal lectures to be given at the Sweet Briar Conference, June 16-27, between them. The subject of the conference will be "Christian Foundations" and the lectures will be on "The Fundamentals of Christian Faith and Practice."

The Rev. Reuel L. Howe, chairman of the conference program committee, has announced that an outstanding faculty will present a wide variety of courses this year, including Rural Work, Music, Christian Marriage, the Prayer Book, Church History, and the Bible.

A program for women will be held in connection with

the conference. Mrs. Theodore O. Wedel will lead the Auxiliary course in "Christian Social Relations."

Inter-Denominational Women's Meeting

The Committee of Christian Social Relations of the United Council of Church Women met at the College of Preachers in January for a two-day conference on plans for the year's program in industrial relations, race relations, family and child welfare work in the field. Mrs. Theodore O. Wedel, wife of the warden of the college, is chairman of the committee. Among the twenty-five members attending from all parts of the country were Mrs. Ruth M. Worrall, executive secretary, and two associate secretaries, Mrs. Samuel T. Cushing and Miss Nina Roberts.

Luncheon at Mayflower

Lay members of the Washington Cathedral Chapter were hosts at a small luncheon at the Mayflower Hotel, Washington, on Tuesday, January 14. Many of those present had come from distant cities expressly to attend the service of installation of the Rt. Rev. Henry Knox Sherrill as Presiding Bishop.

In a brief talk Mr. George Wharton Pepper of Philadelphia, chairman of the Cathedral National Building Fund, described the completion of Washington Cathedral as "an effective bulwark across the path of paganism."

Welcoming the guests with Mr. Pepper and Mrs. John W. Suter were Mr. and Mrs. David E. Finley, Mr. and Mrs. John C. Folger, Mrs. C. F. R. Ogilby, Mr. H. L. Rust, Jr., Mr. Corcoran Thom, Canon and Mrs. Merritt F. Williams, and Mr. and Mrs. Lloyd B. Wilson, all of Washington.

Guests were:

From Washington: Mrs. Woodrow Wilson, the Undersecretary of War and Mrs. Kenneth C. Royall, Mr. and Mrs. Robert Woods Bliss, Mrs. John Nicholas Brown, Jr., Mrs. Dwight F. Davis, Mr. and Mrs. George A. Garrett, Mr. and Mrs. C. Carroll Glover, Jr., Miss Bessie J. Kibbey, Mr. and Mrs. B. M. McKelway, Mrs. George Mesta, Mr. and Mrs. L. Corrin Strong, Mr. and Mrs. Eliot Wadsworth.

From out of town were: Mr. and Mrs. Owen J. Roberts and Mrs. E. A. Van Valkenburg, Philadelphia; Mr. John Price Jones and Mr. James Sheldon, New York; Mrs. Harper Sibley, Rochester, N. Y.; Mr. F. Ambrose Clark, Westbury, N. Y.; Judge and Mrs. William C. Coleman, Baltimore; Mrs. Allan Forbes

and Senator Leverett Saltonstall, Boston; Mr. and Mrs. John G. Buchanan, Pittsburgh; and Mrs. Walter C. White, Gates Mills, Ohio.

Visiting bishops and their wives were guests of Bishop and Mrs. Dun at a luncheon held at the College of Preachers.

Bishop Dun Consecration Preacher

The Rt. Rev. Angus Dun, Bishop of Washington, delivered the sermon at the consecration of the former rector of St. Paul's School, the Rev. Norman Nash, as Bishop Coadjutor of the Diocese of Massachusetts. The chief consecrator was Presiding Bishop Henry Knox Sherrill, former Bishop of the Diocese. The consecration took place in Trinity Church, Boston, on February 14.

Prayer Service for Congressmen

An Offering of Prayer Invoking Divine Guidance upon the Nation on the Occasion of the Convening of the Eightieth Congress of the United States of America was held on the morning of the opening session in the Church of the Reformation, East Capitol Street, under the sponsorship of the Washington Federation of Churches. The Rt. Rev. Angus Dun, Bishop of Washington, pronounced the benediction, and the Very Rev. John W. Suter, Dean of Washington Cathedral, the author of a large part of the service, led the intercessions. The service, attended by a large number of Congressmen, their wives and children, opened with a call to prayer by the Rev. Dr. Charles Enders, vice president of the Federation. Others participating included the Rev. Frederick Brown Harris, then Chaplain of the Senate, and the Rev. Frederick E. Reissig, Federation executive secretary. The Rev. Dr. Oscar F. Blackwelder, pastor of the Church of the Reformation, and Mr. Arthur S. Fleming, president of the Washington Federation, were in the chancel.

Leading the intercessions, Dean Suter said in part: We beseech thee, O God, that by thy Spirit the Eightieth Congress may discharge its responsibilities on the high plane where self-seeking gives place to self-discipline and ambition becomes that hunger and thirst after righteousness which has its reward in fulness of life.

That our Legislature may write only such laws as reflect the Divine Law that governs all things in heaven and earth;

That Congress may interpret the mind of the people at its best, not catering to our greeds and hates and moral vulgarities, but giving substance to our loftiest visions and reality to our noblest dreams;

That sound guidance may be given to the youth of our land, and to those who influence them in their homes, their schools and their recreation; to the end that our nation may raise up public spirited citizens, vigorous and modest and well-balanced, that so we may keep a place of honor among the nations of the world;

That Government and Labor and Management, in the mutual rivalry in which their fortunes are entangled, may learn through patience and through mutual respect to seek only those solutions which treat men as sons of God and therefore brothers one of another;

That we may see in every race and in every minority group children of God, whose destinies are precious in thy sight;

That those who control the Army and Navy may submit their courts and all their processes of judgment to the divine rule of justice; to the end that even the least popular offender may receive the most scrupulous fair play;

That our diplomacy, under thy influence, may submit to the discipline of truth and may rise to the fearlessness which alone can accomplish thy purpose for mankind;

That every question of foreign policy may be studied in the light of our deepest beliefs;

That we may check in ourselves and in others all ungenerous judgments and all presumptuous claims;

That thou wilt give to the Supreme Court of our land a wise and understanding heart to judge thy people, that they may discern between good and bad, and that this nation may grow in obedience to thy laws;

That thou wilt grant to the President of the United States wisdom and strength to know and to do thy will; and to the members of the Cabinet such insights and understanding that they, together with the President, may reach decisions in accordance with thy will and holy way;

That every member of Congress, aided by the prayers of the People, uncorrupted by power, neither blinded by prejudice nor hampered by pride, may serve this country with an eye single to the public welfare and a will dedicated to the all-embracing purposes of God;

That this nation, bounteous in the fruits of the field, may by thy Spirit be led to share gladly and richly with thy children across the seas who are in hunger and despair;

We beseech thee to hear us.

THE BISHOP'S GARDEN (Washington Cathedral)

Into this garden come ye apart,
Find healing balm for mind and heart—
Rosemary, lavender, scent of box,
Southernwood, lemon verbena, phlox,
Lovage, ambrosia, heliotrope,
Bring joy, tranquillity and hope—
The Font, the Wayside Cross give sign
Of simple faith in things divine.
Christ in a garden rose from the dead—
His peace upon our souls be shed.

LUCY A. K. ADEE.

GIFT TO WASHINGTON CATHEDRAL



Solid glass is the medium used by René Lalique, French artist, for a crucifix recently presented to Washington Cathedral by Mr. Hugh J. Smith, Jr., curator of the William Rockwell Nelson Gallery of Art in Kansas City. The impression given by the photograph, which makes the figure appear superimposed upon the cross, is erroneous. Actually, the artist, working from behind the cross, made a deep engraving-casting of the Christ and the effect, when seen at first hand from the front, is of low relief. The crystal is clear, with matte decoration.

The height of the crucifix given to the Cathedral is 34 inches. It is only one and a quarter inches thick. The cross is set in a chromium plated bronze base approximately one foot high. Within this base a light is concealed, so that the figure is illuminated from the bottom. The use of light in this manner is characteristic of Lalique's work, and is done to render the use of color unnecessary.

In accepting the crucifix the Fine Arts Committee made no decision as to its location in the cathedral. Temporarily, it is in the space just south of the Chapel of the Resurrection.

Gift to Canterbury Cathedral Fund

ONE OF the most heartening news stories to be published in recent months was the announcement early in February of Mr. Thomas W. Lamont's gift to the Canterbury Cathedral reconstruction fund. The spirit in which the gift was made and accepted, and the strength of the mutual beliefs and hopes behind it, must have brought to thousands of Americans and British a renewed faith in the ultimate triumph of all that is best and finest in their heritage. Announcing his gift to the Archbishop of Canterbury, Mr. Lamont wrote:

"My dear Archbishop,

"I have this day placed at your disposal with the British Embassy, Washington, the sum of \$500,000.

"Entirely unsolicited, this gift is for the fund for the restoration of Canterbury Cathedral, made necessary by the deadly destruction wrought by German bombing in the late war. It is an evidence of the good will that countless Americans bear towards the British people. We Americans of all others can never forget that in the darkest days of 1940 and 1941 it was only British courage and the blind faith of free men, undismayed by disaster, that saved the world from the evil of the Teutonic onslaught. Canterbury is the heritage of the whole Christian world.

"It was centuries ago that your workmen painstakingly erected this monument of beauty and worship, and always since that time it has been cherished by the English-speaking race. It is you with whom we share our fundamental religious convictions, brought to the New World with our forebears at Jamestown and Massachusetts Bay. We have followed the way as they followed it. We have looked forward, as they looked, to a City not built with hands.

"I hope that at this moment when British reconstruction difficulties are so great an attempt to share in the restoration of Canterbury Cathedral will not be unwelcome to you. Yours sincerely, Thomas W. Lamont."

In reply the Archbishop wrote:

"Dear Mr. Lamont,

"It is difficult to find words in which to acknowledge your great gift of \$500,000 to the fund for the restoration of Canterbury Cathedral: and munificent as is the gift itself, its value is enhanced by the moving terms of your letter which accompanies it.

"Your letter speaks of the common religious tradition that our two peoples share. Of that tradition in this country Canterbury Cathedral in all its majestic loveliness is the Mother Church. To that tradition you have added all the richness of your own heritage. The fellowship of our two countries has its roots in the common Christian inheritance, and its expression in the upholding of Christian respect for the freedom, the dignity, and the brotherhood of man.

"Your gift springs from such profound sentiments and must evoke them anew in us who are the present guardians of Canterbury Cathedral. It is with something more than gratitude that I acknowledge it, though my gratitude is indeed unbounded. This gift does honour to you, Sir, and does honour also to those spiritual realities in which the true life of our nations and of the fellowship between them consists. Yours very sincerely, Geoffrey Cantuar."

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BALTIMORE, MD.

National Honor Roll

Two-hundred and fifty-six cities and towns in forty-three states, Hawaii, the District of Columbia, and Canada, are now represented in the National Roll of Honor being assembled by the War Memorial Committee of Washington Cathedral, according to Canon Merritt F. Williams. Names and war-service records of men and women who served in the armed forces of the recent and past wars are received daily from all parts of the country.

The names and records of those who died in defense of the nation, and of the living in thanksgiving for their safe return, will be recorded in permanent books of the National Roll of Honor. These records will be placed in an arcaded shrine of the War Memorial Chapel, a part of the proposed Patriots' Transept, foundations of which have already been laid at an expenditure of more than \$375,000.

In addition to the growing volume of individual enrollments, it is indicative of the increasing nation-wide interest in the permanent national war memorial shrine that large organizations and local groups are now sponsoring enrollment of members.

Students of Pontiac (Michigan) Senior High School, 1946 Latin Class, have made several gifts for memorial stones to commemorate the war service of sixty-one former classmates. Nine students of the class died in World War II.

Names and records of twenty-six former classmates who died in service are memorialized by students of the 1946 Senior Class of the Merchantville (New Jersey) High School. Memorial stones provided by the class will be placed in the fabric of the Patriots' Transept.

War veterans' organizations in various parts of the country are now sponsoring plans to enroll members and their deceased comrades. George Washington Post No. 1, Washington, D. C., first post of the American Legion organized in 1919, plans enrollment of nearly 1,100. In Florida, Coral Gables Post No. 98, American Legion, is now enrolling 800 members. The post is also undertaking to enroll all other service men and women in Dade County. Plans are being made for a delegation of Florida Legionnaires to attend special memorial services at the Cathedral.

Enrollments are now being received daily from members of Potomac Post No. 1085, Veterans of Foreign

Notes from the Editor's Desk

The editor very much regrets an error which occurred in printing the sermon delivered in Washington Cathedral on September 19 by the Most Reverend and Right Honorable Geoffrey Francis Fisher, Archbishop of Canterbury. Referring to the "sister-daughter churches overseas" of the Church of England, His Grace said, "This Anglican Communion is now spread all over the world, organized in autonomous churches such as the Episcopal Church here, the Church in Canada, and so on, or in separate dioceses, in missionary areas not yet able to bear the full burden of autonomous life. . . ." THE CATHEDRAL AGE printed "all" for "or," thereby destroying the sense of the Archbishop's sentence.

* * * *

One of the most interesting books to reach the editor's desk recently is Desider Holisher's *The House of God*, published by Crown Publishers, 419 Fourth Avenue, New York City. The volume is a pictorial record of the churches, temples, and cathedrals Americans of many different faiths have raised in many different parts of their country. Here is a rewarding and informative photographic tour of the infinitely varied ways in which the peoples of a great nation express their beliefs. The supporting text is just enough to define the scope of the book. This is a vivid and easily understood presentation of Freedom of Worship.

* * * *

George F. Bodley, associate architect for Liverpool Cathedral in its early days, was also architect for the beginnings of Washington Cathedral. Shortly after the hallowing of the Cathedral Close in 1906, the Bishop and Chapter selected two architects to prepare plans for the Cathedral Church of Saint Peter and Saint Paul. One was Dr. Bodley of London; the other was his student, Mr. Henry Vaughan of Boston, Massachusetts. Their plan for the Cathedral was accepted in 1907 and, in the main, is retained in the present construction.

Wars, Washington. Another interesting veterans' group planning to enroll its 260 members is the Mohawk Indians, Post No. 5087, V.F.W., Cincinnati, Ohio.

Unusual, among groups interested in the Washington Cathedral National Roll of Honor, is the newly-organized association of former officers and men of the destroyer, U.S.S. Borie (DD-704), last American ship to be hit in the war by a kamikaze.

Official enrollment forms for groups and individuals interested in participating are available on request to the War Memorial Committee, Washington Cathedral.

Cottage Herb Garden Ready for Spring Season

THE Cottage Herb Garden at Washington Cathedral has announced that its greenhouses have been well stocked in preparation for early spring herb plant orders. Early in February cuttings were transplanted from the propagating house to small pots in the larger conservatory. Within five or six weeks they will be well rooted and ready for shipment to remote sections of the country.

Mr. Frank J. Bradfield, gardener in charge of the Cathedral's greenhouses since 1935, says that for best results plants should be shipped and set out between the first week of April and the middle of June. Later in the summer, transportation to distant points is not recommended. Plants exposed to intense heat without proper care before they are set out, may die before they reach their destination.



Mr. Bradfield crates Cathedral greenhouse plants for shipment after they have passed the U. S. Department of Agriculture's inspection.

Mr. Bradfield is sometimes asked by garden lovers and young home makers for a list of plants that might form the nucleus of a good herb plot. For embellishment of a rock garden or simply as a border, he suggests the more colorful flowering varieties. For fragrance, he recommends lavender, lemon verbena, and the scented

geraniums. But for seasoning, in general cookery, Mr. Bradfield's list for beginners always includes: Sweet Basil, Rosemary, Pot Marjoram, Sweet Marjoram, Burnet, Sage, Savory, English Thyme, Chives, Parsley, Curly Mint, and Lemon Balm. Good garden soil and plenty of sunshine are the requirements of the plot.

Shipment of plants from the greenhouses can be made upon receipt of orders directed to the Cottage Herb Garden, Washington Cathedral, Mount Saint Alban, Washington 16, D. C. The plants are healthy, well rooted, very carefully packed for safe shipment, and are all inspected by the U. S. Department of Agriculture before shipment. Plants are priced at 25 cents each or \$2.50 a dozen, except tarragon and the geraniums. The minimum order accepted for shipment, however, is six plants. A separate fee of 50 cents is made for packing, and Railway Express charges are additional.

For those who wish to propagate their own plants, herb seeds are available at 10 cents a packet.

A complete list of herb plants, seeds, and dried herbs, with prices and a few recipes, is supplied by the Herb Cottage upon request.

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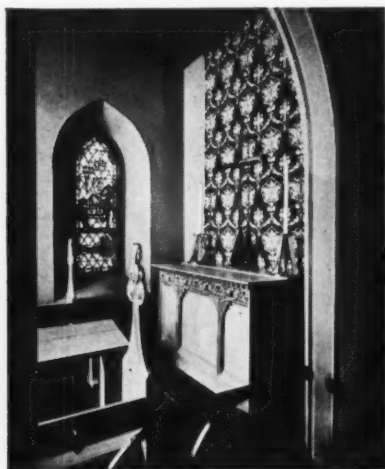
(Continued from page 6)

the service took place in different parts of the edifice. Two cameras were placed in each of two locations, with a crew of fourteen engineers and technicians working with the two cameramen in each location. As there is only one complete television unit in Washington, the second unit was brought from New York for the occasion. Arrangements for the telecast were made by the United States Rubber Company through Mr. Robert D. Jordan and the Rev. John W. Irwin of the National Council of the Church. The four cameras and their control and monitoring equipment represented an investment by that company of some \$80,000. A portable transmitter, set up on the roof of the cathedral, was used to send the service through the air to the television station in downtown Washington by beams of microwaves. It was then put on the air in the regularly assigned television broadcasting channel.

Following the service a reception for Bishop and Mrs. Sherrill was held in the gymnasium of St. Albans School, in the cathedral close.



A television camera is mounted in a "crow's nest" erected in the scaffolding under the temporary roofing in the nave.



Children's Chapel
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Just a corner of the charming Children's Chapel upon whose walls are painted the story of the Children's Crusade. If you are planning a Children's Chapel or Baptistery, it would be well for you to see the other interior photographs which show the interesting work of renovation executed by Rambusch.

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Letters to the Editor

Although I have expressed my appreciation in person for the generous things said of me in regard to my interest in the Bishop's Garden over a period of twenty-one years, I feel it is in keeping to add my thanks here, so that should there be someone to whom I have not written or expressed my appreciation, they may know the enjoyment I experienced in hearing from them and how gratifying it is to still be living and read the things THE CATHEDRAL AGE said of me in the summer number.

We are very often dead before kindly tributes are paid us, and although the praise may be unwarranted, it is very nice to feel that someone had the wish to express in writing what they felt me to be deserving of, and so in return I would like to give a word picture of my feelings regarding the past presidents I have served with.

The history of All Hallows Guild is an interesting one and it has embraced the interest of some truly fine women.

The first president, Mrs. Walter R. Tuckerman, served for twelve years and exerted her efforts in helping to interest people in giving living memorials—memorials that were carefully chosen and well placed by our great landscape artist (at that time chairman of the Garden Committee and wife of the Dean of the Cathedral, Mrs. G. C. F. Bratenahl). This time spent in study of the hillside was well repaid by the results, and the Bishop's Garden has become a loved and sacred spot to all who visit it.

The second president, Mrs. John H. Gibbons, gave her energy and enthusiasm to all who knew her, and the Guild grew under her management for fourteen years. The difficult task of reorganizing came during this period, when the garden was left without a chairman for one year; Mrs. Bratenahl having given her last bit of strength to creating her beautiful garden and nursery in the country. During the five years that followed much was accomplished. The great retaining wall called "All Hallows Wall" was built and the first step toward the creation of the Amphitheater was taken. The garden did not suffer any set-back and was maintained by a strong garden committee of seventeen members and a most faithful and painstaking gardener, Mr. William F. Voigt. The Flower Mart was started during this time and proved most successful, both financially and as a gay and delightful display of color and arrangement on the Pilgrim Steps.

With these three great interests the Guild held together and grew. Mrs. Gibbons felt that her absence from the city was a drawback and resigned in 1942, and Mrs. Charles Warren was persuaded to take the presidency. There could not have been a better choice, but Mrs. Warren was the only person who did not know this, so with reluctance she accepted. This gave the members a new confidence and a strong desire to be of help. All Hallows Guild mounted to new heights of efficiency.

I am grateful for the years I served and for the presidents and officers and fine committees I served with, and so closes

a chapter of the Guild's history. And to Mrs. Tuckerman, Mrs. Gibbons, and Mrs. Warren, I would like to say "Well Done."

JOSEPHINE GIBSON KNOWLTON.

Washington, D. C.

December, 1946.



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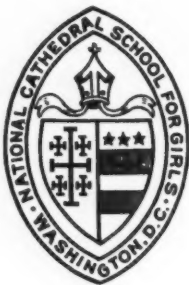
The Hills About Jerusalem

(Continued from page 15)

by which St. Paul was hurried by night, to Caesarea. To the northeast are Ramallah (Ramah), Beereh (Beeroth), with its lovely ruins of an old Crusading church and inn, and Gibeah.

Jerusalem is guarded upon the northwest by Mizpah, the Mount Joy of the Crusaders, but called today Nebi Samweel (Prophet Samuel) because of the legend that it was Samuel's birthplace. The Crusaders called it Mount Joy because from here they so often first beheld Jerusalem after their toilsome march from Caesarea and Jaffa. They built here the Church of St. Samuel, which later became a mosque, and was destroyed by gunfire during the war of 1914-18. Very beautiful is the view from Mizpah. Jerusalem and the Mount of Olives lie to the southwest; to the south Bethlehem and the Frank Mountain; to the west are Lydda, Jaffa, the country of the Philistines, Ashdod, Ekron, and the Plain of Sharon. From the minaret of the mosque one could plainly see the Mediterranean on a clear day.

"To the southeast of the city stands the Field of Acedama with a very high mount above it called by the same name, which reaches almost all the way over against the south side of the city." Such is the description of the southern boundary of Jerusalem by a thirteenth century monk, Burchard of Mount Zion, who wrote before the legend sprang up which gave it its present name of the Hill of Evil Counsel. This story, the invention of some fifteenth century monks, says that here Caiaphas the High Priest had a house in which "the chief priests and elders of the people consulted that they might take Jesus by subtlety, and kill Him." The hill (which, it has been said, is that Hill of Gihon where Solomon was anointed King) stands to the south of the city, beyond the Valley of Hinnom. Various tombs have been cut out of its rocky sides, some with carven entrances and inscriptions, in which hermits dwelt formerly. One of these is called "The Cave of the Apostles," and the legend says that the disciples came here for refuge when "they all forsook Him and fled." Nearby is a desolate tree, pointed out as the one on which Judas hanged himself. There is no historical evidence that this is the field purchased with the thirty pieces of silver, but it was long used for burials,



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and many of the old pilgrims mention the common grave in which "strangers" were buried. From the summit of this hill the city, the village of Siloam, and the Mountains of Moab, are visible, yet there is something bleak and desolate about this Hill of Evil Counsel. Brown, treeless, windswept, and rocky, it is the least lovely of the Hills about Jerusalem.

Today the old Jerusalem lies buried beneath the debris of some twenty-six sieges, and again war and tragedy stalk her streets. These hills were trodden by the feet of Him who came to preach peace to all the world, and who, beholding the city in her day of pride, wept for the sorrows that were soon to overtake her. Biblical sites are obscure. Many are only traditional, yet in this scarred and ancient countryside occurred the miracle of the Resurrection.

Bishop Sherrill's Address

(Continued from page 22)

If to the best of our ability, we are true and loyal, then we work not in our own feeble human strength, but as living channels of the power of God in Jesus Christ. Like the servant of old, if we have the eyes of faith we shall know that "around and about us are the horses and chariots of fire," that "they who are with us are more than they that be with them."

So, as this month, by the act of the General Convention, I assume a position of leadership within the Church, I ask of every bishop, clergyman, layman, and laywoman: "Where do we stand? What do you believe? What do you plan to give of your means, above all of your life, in this cause?" If you are not deeply concerned, then let us know that and have it settled where we stand and upon whom we can count. Again I say, let each of us throughout the Church face again the overwhelming implications of the Christian faith and his own sincerity in affirming that faith.

Numbers are important, but not vital. The essential things are consecration, determination, loyalty, the character of the Christian community that God may use us as instruments of His purpose and will. Here today, as representatives of all our people, in humility, in trust, in thankfulness for all that God has given to us, we rededicate ourselves, our souls and bodies.

Washington Statue

(Continued from page 13)

a tremendous trifle—no piece of bric-a-brac, but something vital, potent, and inciting thought in the beholder as it required thought—much thought—for its making.

"The relation that exists, or should exist, between sculpture, painting and architecture is so ill understood in these our times that nearly all critics devote themselves to the lauding of trifles, things that record some transient emotion or episode, and pass over in silence far greater and more important things, simply because such do not stand alone but form integral parts of, and are in no sense subordinate to, architecture. Lawrie's work is always of the latter sort. Very rarely is it found in exhibitions or galleries; often one must search for it hidden away at the top of some gable or tower.

"Lawrie's mastery seems to me not so much that of the science of movement or anatomy, or even of execution, as of scale, composition, mass—above all the expression of a thought. In such a group as the 'Incredulity and Confession' from the reredos of St. Thomas's Church, unimpressive as it is in its dimensions—the figures being well under life size—the impression created on the beholder is no less than awe-inspiring."

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N. C. S. Graduate

(Continued from page 23)

Commonwealth where democratic principles have long prevailed and where, in the last analysis, the actions of their respective governments can go no further than the fears and wishes of their people.

As Mrs. Williams' chief, William Benton, Assistant Secretary of State for Public Affairs, has recently said: "The need is infinite. And we have a long way to go before this new instrument of United States foreign policy will be operating on the scale that will be necessary if the chief aim of the United States foreign policy is to be achieved. That aim is peace, and that aim can only be achieved by understanding."

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